

MUTUAL
RESPONSIBILITY
AND
INTERDEPENDENCE
IN THE
BODY
OF
CHRIST



WITH RELATED BACKGROUND DOCUMENTS

Edited, with Introduction and Concluding Chapter, by

STEPHEN F. BAYNE, JR.

Executive Officer of the Anglican Communion

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Foreword by the Archbishop of Canterbury

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PREFATORY NOTE

Attention should be drawn to the *Report of the Anglican Congress, 1963*, to be published by the Anglican Book Centre, Toronto, S.P.C.K., London, and the Seabury Press, New York. The Congress not only heard the first presentation of "Mutual Responsibility"; many of its principal speakers were also involved in the preparation of the main document and the other papers gathered in this summary; and the great themes of the Congress are reflected in the reports and actions herein published.

KEY TO ABBREVIATIONS

ACMS: Advisory Council on Missionary Strategy (sometimes "Advisory Council" only). All Primates and Metropolitans, Presiding Bishops, Presidents of U.S. Provinces (or deputies); a group of 37.

CMS: Church Missionary Society. The largest of British missionary societies, founded in 1799.

DWME: Division of World Mission and Evangelism. The new division of the World Council of Churches resulting from its marriage with the International Missionary Council.

LCB: Lambeth Consultative Body (sometimes "Consultative Body" only). All Primates and Presiding Bishops (or deputies); a group of 23.

PECUSA: Common short designation of the Protestant Episcopal Church in the U.S.A.

SPCK: Society for Promoting Christian Knowledge. Oldest Anglican missionary society, founded in 1698/9, largely for the

sake of the young church in the American colonies. It is principally concerned with Christian literature, but also has responsibility for travellers on the high seas, migrants, etc.

SPG: Society for the Propagation of the Gospel in Foreign Parts. Founded in 1701, the second oldest missionary society; also founded largely for the sake of the colonial church in America.

UMCA: Universities' Mission to Central Africa. Founded in response to an appeal from David Livingstone, to evangelize and support the young church in Central Africa.

WEF: "Wider Episcopal Fellowship," a designation of those churches with which Anglican churches are in full communion or some relation of intercommunion. The churches so included are the Church of Finland, the Lusitanian Church (Portugal), the Mar Thoma Syrian Church, the old Catholic Churches, the Philippine Independent Church, the Polish National Catholic Church of America, the Church of South India, the Spanish Reformed Episcopal Church, and the Church of Sweden.

FOREWORD

This book contains information designed to be of practical service to the Churches of the Anglican Communion in every part of the world. It is the outcome of the meeting of two bodies in London, Ontario, during the week before the Anglican Congress at Toronto in August, 1963: the Advisory Council on Missionary Strategy and the Consultative Body of the Lambeth Conference. The latter consists of the primates of the various Anglican Churches, and its decision to meet every two years marks a step forward in the cohesion of the Anglican Communion.

In a changing world the Anglican Communion has itself changed greatly. There was first the change from a Church in the British Isles to a family of Churches all over the world. There is now the change in the Churches of this family, as we cease to think of some of our Anglican Churches as "mother" Churches and of others as "missionary" or "dependent" or "younger" and come to think of them all as equal in authority and responsibility, serving one another as they serve God and humanity in a single missionary task. Throughout all the changes there remain the bonds of continuity: communion with the See of Canterbury, and possession of the faith and order of the Holy Catholic Church as seen in the Scriptures, Creeds, Sacraments, and apostolic ministry.

The documents collected in this book vary in character and authority, and some of them record recommendations which call urgently for action and decision by the several Anglican Churches. Together these documents reflect two aspects of the Anglican Communion which need to be described together so as to be complementary and not divisive. The first is the growing inner unity and partnership of the Anglican Communion, and the second is its service of the wider cause of Christian unity.

The first of these aspects was strikingly apparent at the Anglican Congress at Toronto. Being a body without official status or constitutional authority the Congress was the more able to reflect

spontaneously the mind of the Anglican Churches, and it was clearly the spontaneous conviction of the laity, priests, and bishops from every part of our Communion that our Anglican Churches belong to one another and must more realistically bear one another's burdens. The new picture is that of each particular Anglican Church thinking and acting in terms not of "What are our own Church's needs and tasks, with service to others as a kind of extra?" but rather of "What are the needs and tasks of our world-wide Communion, and what is our own Church's share and opportunity therein?" This implies of course an enhancement of Anglican cohesion and awareness, and the question is asked: "How does this fit with our service of the ecumenical cause?"

The second aspect of the Anglican Communion will, however, be greatly strengthened rather than hindered by these new developments in its own unity. Strong in their own convictions the Anglican Churches will serve the cause of unity believing that their own tradition is not an historical accident or a piece of English-ism or a confessional position but a tradition of scriptural Catholic Christianity, a way wherein Christians can be Catholic without being Papal and reformed without involvement in any of the Reformation systems. In this conviction the Anglican Churches will reach out in the service of unity, co-operating with other Churches in the various parts of the world.

Whenever an Anglican Church joins with non-Anglicans in the making of a new united Church it is to be understood (1) that the process is one of receiving in humility as well as giving, (2) that the resulting united Church will be a Church of sure (and perhaps deepened) catholicity with which the Anglican Churches can be in full communion. What is at present called the Wider Episcopal Fellowship is not an organization but an exploring of the implications of full communion in the Church of God. Beyond itself the Anglican Communion looks towards an ultimate unity which must be no less than the full communion of the Catholic Church of Christ. It is in the service of that hope that the Anglican Communion will continue its present mission within Christendom and towards the peoples which it tries to serve in Christ's name.

MICHAEL CANTUAR:

CONTENTS

	<i>Prefatory Note and Key to Abbreviations</i>	3
	<i>Foreword by the Archbishop of Canterbury</i>	5
	<i>Introduction by the Editor</i>	9
1	MUTUAL RESPONSIBILITY	17
2	ORGANIZATION	25
3	PLANNING	33
4	TRAINING AND LITERATURE	42
5	EDUCATION	49
6	SPECIFICALLY ECUMENICAL	58
7	THREE SPECIAL MINISTRIES	61
8	WHAT WE DO NOW	71

INTRODUCTION

"Mutual Responsibility and Interdependence in the Body of Christ" is, in the first instance, a deceptively brief and simple document. As such it is easily reproduced in a few pages of this booklet.

The document itself is a communication—a manifesto, a summons, a challenge, a proposal (to use some of the words applied to it at the Anglican Congress)—from the primates and metropolitans of the Anglican Communion gathered in Canada in the summer of 1963, to the churches of that Communion, calling for the response of those churches.

More significantly, it is a statement of certain convictions about the nature and present duty of the churches of the Anglican Communion, discovered and deeply shared among many representatives and leaders of those churches during an unprecedented series of meetings.

At a still deeper level, it is (as the Archbishop of Canterbury described it to the Anglican Congress) "a process—a process involving a great many things, a process going on through many years, but a process that must begin here and now—indeed it *has* begun here and now."

Perhaps the most radical meaning of all is suggested in the closing paragraphs of the document itself: "Such a program . . . will mean the death of much that is familiar about our churches now . . . what we are really asking is the rebirth of the Anglican Communion." And to speak of death and rebirth is to recall the words of St. Paul—words which the Archbishop described as the keynote of the Anglican Con-

gress itself—"none of us liveth to himself, and no man dieth to himself."

Let me try to set this document in some perspective. The 1963 Anglican Congress in Toronto brought to Canada a thousand delegates from every part of the Anglican world. Because of this astonishing gathering, made possible by the Canadian Church's generosity and vision, it was possible to arrange a constellation of conferences of many different kinds. During July, before the Congress met, and again after it had finished its eleven great days, there were nearly a score of such special meetings. They ranged from a Group Life Laboratory for Bishops in Cambridge, Massachusetts, to a Consultation of the Laity in Toronto. The themes covered the whole spectrum of our concerns, from the Church and Education to Liturgical Revision. The largest in number was the meeting of the Advisory Council on Missionary Strategy; the smallest official gathering, probably, was the meeting of the five African archbishops.

Two meetings were at the center of all this—those of the Advisory Council and of the Lambeth Consultative Body at Huron College, London, Ontario, from August 5 to August 10. Those two bodies, consisting in the main of the primates and metropolitans of the Anglican Communion, are the closest approximation possible, in our loose federation, to "central authority." In each case, as their titles indicate, they lack any coercive power (except over their Executive Officer presumably); yet they ought to and do represent a very considerable moral authority among us, for they are the churches themselves in consultation, through their most responsible ministers.

During the week preceding these meetings, some fifty or more so-called "Missionary Executives" conferred at Huron College. Many of them remained as staff advisors to the Ad-

visory Council the following week. They included bishops, priests, laypeople, representatives of every Anglican church or province—some officers of missionary societies or boards, others concerned with particular missionary frontiers in many parts of the world. Two other meetings were also closely related to the center: the Consultation on the Church and Education held at Cranbrook, Michigan, in July, and the Conference of Heads of Theological Colleges which met concurrently with the Advisory Council at Huron College.

In every one of this unprecedented series of meetings—perhaps supremely in the Huron cluster—certain deep hopes, discontents, determinations, and insights kept welling up to the surface. By the end of the first week at Huron, it was clear that we were at a major turning point in Anglican life, whatever direction it might take. By the end of the second week, the direction we must take had become sufficiently clear to be put into words. Those words, of course, are the words of the primary document itself. Those interested in source-criticism can trace the development of some of them in the other Huron documents and in many of the preparatory studies as well. But the words are only the servants of the explosive ideas which were the ferment and burden in many hearts and minds.

It was clear that many of our attitudes toward one another, and the ideas we had of one another, were hopelessly untrue to what we were and where we were in history. It was clear that the full communion which was our historic Anglican tie had to be seen and expressed in entirely new ways. It was clear that the whole form of our obedience to the divine mission had to be examined and shaped anew, if we were to be true to our nature, to our world, and to the living God who was acting so wonderfully and grandly in the history of our times.

The document speaks for itself, and I need not paraphrase it. What should be most clear about it is why it is not some-

thing else. Most of us came to Canada expecting, as the Primate of Canada said, an appeal for capital funds for the newer provinces and perhaps a package of strategic directions for future missionary expansion. Indeed, the major document itself began as a draft of an appeal for capital funds. Not until the third draft had the ideas of "appeal" and "capital funds" disappeared, and not until the fifth draft had it become clear that what we were thinking about was precisely not what other churches needed but what *we* needed—what all churches needed. And as God led us to see this (for I truly believe this was his doing), one by one all the possible alternatives dropped away.

"Capital funds" disappeared because nobody yet knows what those needs are, except that they are far greater than could ever be met in a single campaign. The idea of an "appeal" dropped away because we came to see that to ask ourselves, of our generosity or piety, to give a little extra to help God out was an absolute degradation of the truth about mission, of our own mature responsibility for one another, and of the greatness of God. We came to understand that no "global strategy" could be devised by anybody for anybody else, in the first instance. To try to plan at the center and then issue directions or requests to the churches was exactly the wrong way to go about it at this juncture, for it would ~~only reaffirm the untruth that mission is something~~ some people give to other people out of their abundance, and it would fatally turn our eyes away from the only place where mission is born—in the obedience we give, in *our* churches and nations first of all, to God's action and God's summons.

Therefore the document is not many things it might have been. This caused much confusion to the Congress when the proposal was shared with the delegates. Almost at once, it was interpreted as an appeal for funds; and exceedingly dull it is for that purpose, as many quickly saw. Others examined it as a program and again were perplexed because it did not

tell anybody what to do. And so it went. The confusion was compounded a bit by the Congress' need to understand its own nature—that it wasn't a legislative body and wasn't being asked to revise or adopt a paper; that it wasn't a fair cross section, numerically, of our Communion (being necessarily strongly North Atlantic in members and accent, although by no means so in thought) and therefore couldn't hope to deal fairly with a proposal for every church to consider; mostly, that it and the churches represented were being challenged not to seek to do something for somebody else but rather to be born again, a far less negotiable proposition.

By the end of the Congress, the nature of the proposal had generally become clear, and the Message of the Congress reflects this. If the course of events at Huron could have been foreseen by anybody, no doubt much of the confusion at Toronto could have been avoided. It seemed clear to all that it would have been wrong not to have reported a major manifesto of this kind to the Congress, composed as it was of men and women in the heart of all our churches. And it may have been a blessing, in a way, that the finely ordered program of the Congress was invaded by this arbitrary, radical, and historical statement of the present situation and necessities of our Communion.

Be that as it may, the document was presented to a plenary session of the Congress, Saturday morning, August 10. Although it had been distributed to the delegates the preceding afternoon, it was read aloud to them by the Archbishop of York. The Archbishop of Canterbury spoke to it, and few who heard them will forget his words, particularly the closing sentences. The way of mutual responsibility, he said, "is the very essence of spiritual health. It is a victorious way; it is Christ's own way. And what is so terrible, there is no other way."

Three bishops also spoke briefly in support, those of Accra, Nagpur, and Tokyo. Few will forget Bishop Goto's humbling

words: "Formerly a giver and receiver faced each other, each preoccupied with the reactions of each to the other, each ashamed, both with anxious eyes fastened on the gift. Now we are released from this, for we are to stand hand in hand facing one great missionary task. . . . Where before, some of us felt we had no gifts because we were confronting those whom we thought had everything, now we shall discover that all have gifts that are needed, and in giving, shall receive." And these words came with all the greater force because they were spoken first in Japanese and then translated into English, which was the only tongue most of those present could use.

Bishop Sadiq and Bishop Roseveare similarly pulled out different strands of the document for all to see. One spoke of the implications for planning; the other of its relation to the familiar fears of "neo-colonialism" and "imperialism." "Aid given by one province to another, church to church, must be free and unfettered, without paternalism, without patronage, without pride." And Bishop Roseveare continued, "It must help and not hinder the movement of any part of the Anglican Communion into emerging united churches in India, Ceylon and Africa . . . and continue to help them when they have gone forward into a wider episcopal fellowship."

There were many other words as well; but this is not a diary of the Congress. All I mean to give is some idea of the way those who had drafted and adopted the document felt about it as it was first presented to the churches. Oblique as its first impact may have been, I think there was no residual confusion when the Congress came to the end. The Archbishop of York, on the day before the Congress ended, said, "I see the document as a test of the seriousness of our discipleship"; and he closed with a prayer that the valedictory of the Congress might be not "The peace of the Lord be with you," but "May the disturbance of the Holy Spirit move you all." And to that might be added the sober, final words of the

closing session, spoken by Archbishop Ramsey: "The burden and privilege that falls upon every one of us is very great; and this call to carry to our churches something of our vision of our mutual duty is inevitably costly. If, after all, we are called to be representatives of Christ to a broken world, it is inevitable that our hearts must be broken in the process."

I am sure of the radical and explosive character of the proposal (to use two words much in the pages of the press last August). But an essential element, if a "rebirth of the Anglican Communion" is to be given to us by God, is the translation of the words into action. In the final section of this booklet, I have sketched a few suggestions about the next steps to be taken. The heart of what I would say is really hidden in the fact that "Mutual Responsibility" involves *every* Anglican church, first of all, in an examination of its obedience and what that obedience requires. The proposal cannot be understood at all, much less responded to, if it is regarded as a program whereby some can help others. Nor can it possibly be understood as an "appeal" for anything, or as an activity to be added to what we now have, or as a missionary program, or in any other terms except those of mutual responsibility and interdependence in the Body of Christ.

And it will not be inexpensive. I said some words to the Congress myself, at some stage, about this. Archbishop Ramsey had told us that the intrinsic truth of the proposal must speak for itself, and that the way to think about it was this: "If this is not the truth, then what is? If it is the truth, then where are we?" Clutching his cassock-tail, I said, "If this is the truth, if it is true that mission is God's action in which, by his mercy, we are given the privilege of sharing, then this is going to cost the world. Our priorities, the use of our manpower, our understanding of what stewardship means, the care we must take never to use the word 'mission' except where it involves us first, the change in the whole direction of our prayers and our Christian education and all the rest of

it—the cost of this will be immense and unpredictable, and I hope no church of the Anglican Communion will buy this program easily.”

Indeed I do hope so, for rebirth doesn't come cheaply. The cost in money is the least important price tag, for money is not a very rare commodity, and Anglicans have quite a lot of it, here and there. It is the cost in obedience which impresses me—the cost in humility, in our priorities, in the real values we hold before our ordinands, in the balance of a churchman's life and prayers, in the radical re-alignment of our own life, individually and collectively, as we come to accept the prior fact of the living God.

The first section of this booklet reproduces the statement itself, without further comment. The succeeding sections bring together the principal resolutions, statements, and other documents which emerged from the Huron meetings—not all, but the main ones. I have grouped them for convenience under certain heads, and prefaced them with what I hope may be useful introductory notes, which are printed in *italics*.

In the final section, I outline a few immediate procedural suggestions, which may assist churches in planning how they can or should respond to the proposal. It is perhaps needless to say that the proposal itself, and the related decisions and papers, define a very large area of the Executive Officer's work in the years to come; and the concluding section of this small book does not attempt to anticipate all that.

The whole—ideas, words, papers, hopes, costs—is submitted to the churches of our Communion for our great good and his great glory, in whom alone our mutual responsibility and interdependence find their true dignity and greatness.

STEPHEN F. BAYNE, 1st

I

MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST

I

Meeting for the first time since Lambeth 1958, we have spent two weeks considering the present needs and duties of our churches in every part of the world. Representing every province and region, we have spoken to each other deeply, of our situation, of what God has done and is doing in our world and our church, and of the unexplored frontiers which we now face.

We might measure all this in terms of emergency, of the critical needs for money and manpower needed even to keep the Church alive in many areas. These needs are absolute, measurable and commanding. It is our conviction, however, that to interpret our present situation only in those terms would be wrong. What those needs prove is not our poverty. They prove that the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation.

It is a platitude to say that in our time, areas of the world which have been thought of as dependent and secondary are suddenly striding to the center of the stage, in a new and breath-taking independence and self-reliance. Equally has this happened to the Church. In our time the Anglican Communion has come of age. Our professed nature as a worldwide fellowship of national and regional churches has sud-

denly become a reality—all but ten of the 350 Anglican dioceses are now included in self-governing churches, of one blood with their own self-governing regions and peoples. The full communion in Christ which has been our traditional tie has suddenly taken on a totally new dimension. It is now irrelevant to talk of “giving” and “receiving” churches. The keynotes of our time are equality, interdependence, mutual responsibility.

Three central truths at the heart of our faith command us in this:

The Church's mission is response to the living God Who in His love creates, reveals, judges, redeems, fulfills. It is He Who moves through our history to teach and to save, Who calls us to receive His love, to learn, to obey and to follow.

Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity.

The time has fully come when this unity and interdependence must find a completely new level of expression and corporate obedience.

Our need is not therefore simply to be expressed in greater generosity by those who have money and men to spare. Our need is rather to understand how God has led us, through the sometimes painful history of our time, to see the gifts of freedom and communion in their great terms, and to live up to them. If we are not responsible stewards of what Christ has given us, we will lose even what we have.

II

If we are to find the new forms of unity and obedience, we must at once, together, meet the following necessities:

First, we must undertake a comprehensive study of needs and resources throughout our Communion, to give us up-to-date, tested data on actual work now going on, resources in manpower (clerical and lay), training facilities, financial re-

sources and their distribution, and the unevangelized areas which still confront the Church.

Second, we cannot wait for the results of such long-range studies. We ask each church to join now in an immediate commitment to increased financial support, amounting to at least \$15 million (£5,000,000) in the next five years, over and above our existing budgets and engagements, to meet already-known needs. This should not be understood as a once-in-a-lifetime appeal. It is no more than a first step forward, without reference to the longer-range needs. A strong, sustained and expanding pattern of giving is required, if our churches' work, born of the devotion of countless faithful Christians, is to survive.

We do not conceive of this as a new central fund, but as a higher level of mutual responsibility within the Body of Christ. These increased resources should be made available through our existing channels and commitments, or through new ones, from churches to churches, intensifying the awareness of responsible partnership which is of such cardinal importance in our time.

Projects which this support would make possible are already prepared and tested, and will be circulated to each church in the coming months. It is hoped that response will be swift, so that the necessary co-ordination of support may be simplified. We do not feel that quotas should be assigned, nor could they be; it is for each church to determine its own need to share in the life of other churches, and to determine how best to join in a common commitment.

The needs this new support will meet are in three main categories.

- A: Training of clerical and lay leadership, through existing or new centers and enlarged provision for travel and scholarship aid, conference and retreat centers, centers for literature and the allied communication arts.

- B: Construction of churches and other buildings in new areas of Christian responsibility.
- C: A beginning on the great needs of new provinces, if they are to be rescued from the humiliation of beggary and given the means to make their freedom real. These include the minimum of central funds for provincial life and administration, and the equipment of new dioceses so that bishops may be set free to be the spearheads of mission and fathers in God to their people.

Third, we ask a parallel commitment as to manpower. The absolute shortage of priests in our Communion is measured in thousands. Their training is one of the primary needs our increased support will meet. But we think as seriously of the laity, of their longing everywhere to be involved more deeply as Christians in the life and service of their nation. This may sometimes be seen most vividly in the profound hunger for national dedication in the emerging nations—dedication to the holy work of building a society able to give decency and stature to its people. But this is not limited to such nations. Men and women in every nation and every church are searching in an unprecedented way to find how to serve as Christians and to fulfil Christ's ministry to the world in their own lives. No church is satisfied with its response; all our churches alike must face this search together.

Fourth, we must continue and extend the whole process of inter-Anglican consultation. This has deepened markedly in recent years, and we feel that the establishment of the Executive Officer has been a step in the right direction. We have now agreed on the addition of Regional Officers to further this process of planning, communication and consultation. We feel that such Officers in Africa, the British Isles, India, Latin America, North America, Pakistan and the Middle East, the South Pacific and South East Asia will aid in mutual

consultation between the whole of our Communion and each part, help to develop planning in their own areas, assist in the mutual planning which is of such great importance, and play a major part in strengthening ecumenical relationships and projects.

We have agreed as well on more frequent consultations among ourselves, with the Regional Officers and other advisers, in order that mutual consultation may swiftly gain in reality. We also encourage our churches, wherever possible, to plan their new missionary ventures using teams drawn from every part of the Anglican Communion. Equally we urge all our churches to consider and extend this kind of inter-provincial partnership. We propose in consequence to continue studies of pay standards, educational qualifications, pension provisions and the like, in order to facilitate this increased sharing of one another's life.

Fifth, each church must radically study the form of its own obedience to mission and the needs it has to share in the single life and witness of our church everywhere. Mission is not only a giving to others, it is equally a sharing and receiving. If priorities in planning and area commitments are to be decided, and if the common life of our Communion is to be more equally shared, an essential element in this is every church's knowledge of itself. Every church has both resources and needs. If planning and responsible partnership are to be truly mutual, we must everywhere ask ourselves, systematically and with the best help we can gain from any source, what we have, what we need, and where we are called of God to share in major partnership with our fellow Christians.

Finally, we must face maturely and without sentimentality the nature of the Anglican Communion, and the implications for us all of the one Lord Whose single mission holds us together in one Body. To use the words "older" or "younger" or "sending" or "receiving" with respect to churches is unreal and untrue in the world and in our Communion. Mis-

sion is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God Whose mission it is. The form of the Church must reflect that.

III

In the face of these necessities, we propose the following program to every church of the Anglican Communion, without exception:

First, that it join—as each church chooses—in our immediate commitment for increased support in money and manpower, through existing or new channels, in co-operation with the other churches of our Communion. Clearly each church must set its own time, goal and methods. But in many parts of the world we have little time left for this kind of partnership—some doors have already closed.

Second, that every church begin at once a radical study of its own obedience to mission. Included in this should be a study of its structures, of its theology of mission, and of its priorities in decision. We need to ask whether our structures are appropriate to our world and the church as it is, and if not, how they should be changed. We need to examine the training of laity and clergy alike, asking whether in fact God's mission is central in our teaching. We need to examine rigorously the senses in which we use the word "mission" as describing something we do for somebody else. We need to examine our priorities, asking whether in fact we are not putting secondary needs of our own ahead of essential needs of our brothers. A new organ in Lagos or New York, for example, might mean that twelve fewer priests are trained in Asia or Latin America. Inherited institutions in India or England may actually have outlived their usefulness but be still depriving us of trained teachers in the South Pacific or Uganda.

Third, that every church seek the way to receive as well as give, asking expectantly what other churches and cultures

may bring to its life, and eager to share its tasks and problems with others. Full communion means either very little, if it be taken as a mere ceremonial symbol, or very much if it be understood as an expression of our common life and fortune. We all stand or fall together, for we are one in Christ. Therefore we must seek to receive and to share.

Fourth, that every church seek to test and evaluate every activity in its life by the test of mission and of service to others, in our following after Christ. The Church is not a club or an association of like-minded and congenial people. Nor is our Communion, named for its historic roots, a federation commissioned to propagate an English-speaking culture across the world. If our Anglican churches are guilty of presenting such a picture of ourselves, and we are, it is because we regard our own perpetuation and tradition as the end of our duty. The Church exists to witness, to obey and to serve. All our planning must be tested by this.

Finally, every church needs to develop swiftly every possible channel of communication with its companions in the Anglican Communion—indeed in the Church of Christ as a whole. This is not merely a matter of the printed word or occasional visits. It is a matter of deep and deliberate involvement in one another's affairs and life. It means the re-orientation of much of our teaching in parishes. It means a radical change in the structure of our prayers. It means massive exchange programs of men and women in different categories. It means a host of designed ways by which our common life and mutual interdependence may be expressed.

IV

We are aware that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our churches now. It will mean radical change in our priorities—even leading us to share with others at least as much as we spend on ourselves. It means the death of old

isolations and inherited attitudes. It means a willingness to forego many desirable things, in every church.

In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but—ininitely more—the birth of entirely new relationships. We regard this as the essential task before the churches of the Anglican Communion now.

ORGANIZATION

This section presents two papers, one embodying a decision taken by the Advisory Council on Mission Strategy (establishing "Regional Officers"), the other a study-document not adopted by the Council but transmitted by the Missionary Executives' Conference for such study as the churches wish to give to it and the theme with which it deals.

The appointment of Regional Officers was proposed by me, initially, in the working paper on "ACMS Structure" circulated to all metropolitans in May, 1963 (ACMS 63/4). Independently the need for such officers had also been expressed in the report of the Consultation on the Anglican Communion and Latin America (ACMS 63/1), by the bishops of the South Pacific Anglican Council (ACMS 63/3), and informally by others as well.

The role of such officers will be a dual one, as is evidenced in the manner of their appointment. On one hand, they are to serve the provinces and churches of their area; on the other, they will represent in each region the unity of the Anglican Communion and so serve as an extension of the Executive Officer and a corporate advisory group to him. Lay or clerical, such officers will be nationals of the area in question, wherever possible, and rooted in the church in that region. Yet they should not be thought of merely as agents or brokers for their region, but rather as constituent parts of the whole life of our Communion, as is the Executive Officer himself. Only by careful attention to this balance can such officers be understood as free from a "conflict of loyalties."

Precisely as the Executive Officer himself is understood, so must their position be seen as at once servants of the whole Anglican Communion and of each church as a responsible member of the whole.

In my opinion, as I said to the Congress, these officers will be not only an urgently needed extension and multiplication of the Executive Officer's usefulness but will also greatly help in avoiding any unnecessary enlargement of a central staff or secretariat. The only alternative to them would be a multiplication at the center; and in my view this would be undesirable—not because of any superstitious veneration of Parkinson's Law, but because our greatest need at this point is to strengthen initiative, planning, and responsible participation in the several churches and regions themselves.

The resolution expresses the hope that the financial support of these officers will, at least initially, come from the particular churches involved, in each case; and no funds for this purpose will be included in the 1964 inter-Anglican budgets. This policy necessarily will be subject to review in 1964, when it will be possible better to see what action the Anglican churches have felt it right to take in this matter.

The second paper deals with the "Province, Council and Diocese." It was not adopted as a policy statement by the Advisory Council mainly because there is clearly no consensus within our Communion on at least two important points: the desirable size of dioceses, and the right degree or nature of the church's identification with its nation or state. In general, the "Practical Considerations" in section B do represent a general consensus and are in fact a sketch of our present operating procedures. The "Theological Considerations" in section A, it was felt, need a good deal of study and enlargement and might well serve as a subject for further consultation.

These two papers by no means reflect all that was thought and said about organization by the groups at Huron College,

nor does this section include all that was decided by the Advisory Council and the Consultative Body. A 1964 budget for inter-Anglican concerns was adopted, for example, some 12 per cent larger than the present one—the increase of £3,500 (\$10,000) to provide additional assistance to the Executive Officer in connection with the Mutual Responsibility proposal. Some thought was given to the constitution of the Advisory Council/Consultative Body itself, and it was agreed that a council of metropolitans, somewhat smaller than the present ACMS and larger than the Consultative Body, should meet at intervals of two years or thereabouts with selected advisers and with the Regional Officers. In this no final change in the two bodies (which are constituted by the Lambeth Conference) was proposed; there is doubtless sufficient flexibility in the present system to permit such an ad hoc meeting; but it represented a step forward in facilitating more frequent, responsible, inter-Anglican consultation, without violence to the ultimate authority of each church in taking decisions.

It is clear, I am sure, that in the swiftly changing world in which the Church lives and works, organization must be flexible, responsive to given situations, and an effective servant of the nature and mission of the Anglican Communion. This means, inescapably, that we must be content with improvisations, that we must be able to travel light and move swiftly, and that we must take most seriously and thoughtfully the challenge of the Mutual Responsibility manifesto to study our structures carefully, to be sure that they are appropriate to our world and the Church as it is. This should help keep us from dogmatizing about any particular instrumentalities or means of our obedience. No doubt, none is perfect or eternal. We must, I am sure, learn to build as we go along, and also demolish as we go along, concerned only with the great principles and purposes which must command all our organization.

REGIONAL OFFICERS

1. We approve the proposal, made by several provinces and regional churches as well as by the Executive Officer, for the establishment of "Regional Officers" in the major regions of the Anglican Communion.

2. We envision the appointment of such officers as a mutual one, initially for three years, made concurrently by the ecclesiastical authorities of the churches in the region and by the Chairman and Executive Officer of the ACMS.

3. Such concurrent appointment will emphasize our feeling that, like the Executive Officer himself, these regional officers should be seen, each in his own area, as at the same time servants of the churches of the Anglican Communion together, and of the particular churches, provinces, and peoples in the region in question.

4. The function of these officers would be

(a) To assist the metropolitans and churches of their region in developing mutual life and planning, in ecumenical relationships, and in communication with other Anglican regions and churches.

(b) To represent appropriately in each region the whole life and unity of the Anglican Communion.

(c) To serve as an extension or enlargement of the ministry of the Executive Officer, both as a collegiate group to meet with him at least annually, for mutual counsel and companionship, and for corporate consultation with the metropolitans as frequently as possible, and to multiply the Executive Officer's availability to serve the respective churches.

5. It is our hope that offers to supply the costs of such officers may, for at least the first such appointments, come from churches or other agencies with particular concern for specific regions. We feel, however, that the matter is sufficiently

urgent to warrant the inclusion of these costs, as far as may be necessary, in the general inter-Anglican budget.

6. Finally, we recommend the appointment of such officers initially for Africa, India, Latin America, Pakistan and the Middle East, the South Pacific and South East Asia, hopefully—at least for the first term—to be supported by the churches and agencies at work in the areas. We regard the costs of these officers as part of the financial responsibilities to be presented to the churches in a program of mutual responsibility. We welcome also the proposal that parallel officers be designated within the structures of the churches in the British Isles, North America, and Australia and New Zealand.

*Adopted by the Advisory Council on
Missionary Strategy, August 8, 1963.*

PROVINCE, COUNCIL, AND DIOCESE

A. THEOLOGICAL CONSIDERATIONS

The basic unit of church organization is the diocese. No smaller unit can make effectual that common life of the Church reflected in its government by bishop, clergy, and laity—acting together—which we believe to be the will of God.

A diocese, however, can never exist in isolation from and unrelated to the rest of the Church. The individual diocese must have its spiritual life sustained and encouraged by a wider unity and fellowship. This need is illustrated by the fact that three bishops are required for the consecration of a new bishop. There is also the necessity to have some check against indolence, heresy, and indiscipline and for a court of appeal.

The authority of a Province resides, not in the bishop who presides (whether he be described as Archbishop, Primate,

Metropolitan, Presiding Bishop, or by any other title) as if he were a fourth order, nor even in the "Archbishop" in Provincial Synod. A Province is, as it were, a presbytery of dioceses, and its authority is shared by all its members. This is the sense in which we can speak of a diocese as "autonomous" and yet as not "independent."

The size and area of Provinces in the Anglican Communion have been influenced by the facts of history; but if we are right in thinking that synodical government is of basic importance, then a Province should never cover an area too large to make synodical government an effective reality. The extent of a properly manageable area will depend on geography and communications at any given time.

There was a difference of opinion amongst us as to whether small or large dioceses within a Province are preferable. In inter-Anglican discussions it is essential that the word "larger" and "smaller" in this connection should be defined.

There was also disagreement on a second issue, as to the relationship of the Church in a Province to the nation, state, or peoples with which it may be coterminous. On the one hand, some saw major significance in the close linkage of the provincial organization of the Church with a single nation (or region of a nation), thus permitting the intimate association of the Church with the life of the nation. Others, however, felt that such association was a dangerous principle, inviting the possible identification of the Church with wrong and un-Christian government policies, and the further loss to the Church of freedom to witness within society. All agreed in a general wish that provincial organization should accord, as far as possible, with the natural communities in which it lives, so that there might be the fullest participation and witness by the Church in the struggle and aspiration of the people whom the Church seeks to serve.

We recommend that serious study be given to all the above subjects.

B. PRACTICAL CONSIDERATIONS

From these theological convictions, we draw the following practical conclusions:

1. Those dioceses of the Anglican Communion which are still extra-provincial should be encouraged to seek incorporation into a Province if and when it is feasible.

2. *Regional Councils*

- (a) A Regional Council may be regarded as a substitute for a Province where, owing to practical difficulties, the setting up of a Province may be impossible or premature. Such dioceses as are at present in a Regional Council should be encouraged, as circumstances permit, to form themselves into a Province or Provinces.

- (b) There might also be a permanent and increasing need for Regional Councils as providing a joint meeting place for two or more neighboring Provinces who share certain joint concerns. The Anglican Communion certainly needs to devise further methods of consultation between Province and Province.

- (c) We call the attention of the Church to the development of the Council of South East Asia and its ecclesiology, and ask whether its experience may point the way to a possible new regional association of Provinces in various parts of the Anglican Communion.

3. During a period when some dioceses in a Province are moving into a United Church a measure of flexibility may be assumed by the Province in rearranging its provincial life and administration.

4. In the changing conditions of today it seems to us that, in terms of finance, the principles which we have enunciated will work out as follows:

Appeals to the "older" churches for *new* resources in money or personnel should be made through the Province and not through the diocese, and the response to such appeals should

also be channeled through the Province. Each Province should therefore have a Priorities Board and some agreed method of making its assessment of those priorities. Bishops who wish to make major appeals on behalf of their own dioceses should first be cleared by this Priorities Board, but they should be encouraged by their Province to seek such clearance, for often a diocese has a more effective appeal than a Province has, and too much centralisation would be detrimental.

Where a Province as such receives support of this kind, we believe that it is important for it to maintain personal links with its supporters. But in all this it is vital that the "younger" churches should not be made to feel beggars asking for the bounty of the "older" churches. Givers must avoid being suspected of spiritual neo-colonialism.

5. We draw the attention of the Conference to the fact that grave difficulties will arise in connection with financial support in so far as new schemes of Church unity are brought into being. But these difficulties may also provide occasions for a deeper experience of responsible partnership.

6. We suggest—though we realize that this suggestion would raise enormous problems—that each Province should be encouraged to give some consideration to reviewing its own already existing resources, and to see whether the best possible distribution of these resources is being made as between diocese and diocese within that Province.

7. The question as to how the "older" churches can decide between the claims of one Province and another is outside the terms of our reference, but we draw the attention of the Conference to the increasing embarrassment which this is causing for the "older" churches, and we suggest that, through the medium of the ACMS, only a consultation between the various Provinces can deal with this problem.

PLANNING

The statement which follows is no doubt one of the most significant and helpful documents produced by the Missionary Executives' Conference. Although it was written before the major proposal of "Mutual Responsibility" had been drafted, it is interesting to note how many of the elements stressed in the central manifesto are echoed in this more detailed study of planning.

Some additional notes may be helpful in thinking about this paper. In its paragraphs 3 (e), (f), and (g), reference is made to the need for wider circulation of information. This need was strongly asserted by others as well, and several practical proposals were explored while we were together at Toronto and are now being given detailed examination. These include a plan for a regular news service to diocesan and regional periodicals, background material for our mutual intercessory prayer, the circulation (as in this booklet) of important material, etc.

Again, much of what is said in paragraph 4 (a), (b), and (c) calls for most thoughtful exploration and development. The techniques required for such study are often new and experimental and call for reserves of trained people and even more for expectant attitudes which are simply not easily available. I would add also that such study is often costly, by our present standards of support, and a great deal of imaginative stimulation is needed if we are to move ahead on this frontier. The relatively simple studies prepared at my request on Latin America and Africa, for example, cost some £25,000

(\$70,000). None of our churches is now equipped to support such a program of study (nor is my budget); these, and others, were made possible mainly through the generosity of the Churchwomen of the American Church, who provided most of the funds needed. This is reported not to flatter anybody, but to underline the realities with which we must deal in this matter.

Finally I would emphasize what is said about "priorities." There is, no doubt, a great and genuine need for the constant reassessment of our areas of commitment in every part of the world—our "priorities" as churches in mutual responsibility. Much help in this will come, indeed now does come, from constant inter-Anglican consultation. Even the relatively simple procedures we now have permit far more balancing and co-ordination of effort than is generally known.

But the first requirement in developing an adequate, world-wide picture of needs and resources is the absolutely essential study by each church of itself—its own situation and needs, its resources, and its obedience. No officer or group outside a church can dictate priorities. To do so would be to court a totally wrong attitude toward our mission and our common life, and to short-circuit precisely the primary individual responsibility of each church, indeed each individual. Consultation and agreement follow in due course and are easy enough to achieve. But priorities are born in prayer and self-study, first of all.

PLANNING FOR MISSION

1. The Church is committed to mission as the expression of God's love for the world, and cannot be content to fulfill its obligation in haphazard fashion. Hence the need for planning. But the diocese, which is the unit of the Church's life and pastoral function, is not as a rule the most appropriate geographical area for which to plan. We believe that the

Church must find in Province, nation, or region the convenient area for organized mission, and develop its instruments of planning accordingly.

2. In planning and carrying out missionary work, Anglicans will wish to know about, and where possible share in, the activities of other Christians—for example the study and research projects of D.W.M.E., the work of Inter-Church Aid, the Theological Education Fund, the proposed Christian Literature Fund, etc. In some places it is becoming easier to co-ordinate work with the Roman Catholic Church. There has long been fruitful co-operation in National Christian Councils. But we think the time is ripe for a fresh Anglican initiative in mission, and we put forward our suggestion for missionary planning under four heads. These are:

Education for Mission
Study for Mission
Machinery for Planning
Mobilization of Resources

3. *Education for Mission:*

(a) There is a universal need, we consider, to awaken in the Church a realization that the world has a claim upon us, and we are only discharging a small part of our debt. Each diocese, each congregation has to become aware of its missionary function and develop a genuine concern for it. This applies equally to the world in its immediate environment and the world in distant parts. Such concern must lead to costly and regular intercessory prayer.

(b) It is undeniable that many of our clergy both lack concern themselves for the Church's mission and fail to teach or lead their congregations in missionary obedience. This failure is rooted in their theological training, given in seminaries whose curriculum is largely oriented to a world that has disappeared and which fail to place mission at the heart of all instruction. The provision of text-

books presenting the biblical motivation of mission is an urgent necessity. All departments of church life, notably education, stewardship, and diocesan finance, need to be permeated afresh with care for the unevangelized world.

(c) A prime need is the reconstruction of the missionary vocabulary, along with the *re-thinking of mission in New Testament terms*. This will help to free mission from the associations that have become a hindrance to the thought and attitudes of Christian people and their work in the world. The process of missionary education will call for sustained teaching in the Church, supplemented by the work of people like diocesan missionaries who can arouse enthusiastic desire for service and self-giving.

(d) The Church in every place has to learn to think of itself as part of the whole Church, engaged in a total mission, and must be prepared to *learn from other parts as well as to teach them about its own work*. This can be done through travel and literature, and use of the historic links with missionary societies and boards. Awareness of the work or even the existence of Christian bodies outside the Anglican Communion has sometimes been lacking in the missionary consciousness of our churches.

(e) The best way to learn is often by doing, and examples of missionary effort on a small local scale could well be followed more widely. Three congregations in Nairobi, for instance, have undertaken to support with prayer and gifts the work of lonely priests in another part of Kenya. Lay evangelism has been successfully carried out in different parts of India. Dioceses in Nigeria have contributed men and money to evangelistic projects in the northern region. Christian Councils have made plans to co-ordinate the efforts of churches in urbanized areas. By such means our congregations can learn *both the meaning of mission and the necessity for planning*. For we are convinced that the basis for missionary enterprise in all our churches must

be broadened until it involves the active understanding and participation of everyone.

(f) It is much to be desired that information and news about missionary work within all Provinces of the Church should be made available throughout the Anglican Communion. This should include not only reports upon missionary planning and experimentation of all kinds but also stories of which the individual and human interest may help to bring home the claims of mission. On the short term this might best be done by employing the Literature Societies, acting as a central agency, to gather news from the Provinces and from the organs of missionary boards and societies and to distribute it; and also to enlarge the scope and circulation of such magazines as the *East and West Review* and *Pan-Anglican*. But on the long term, it seems highly desirable that every Province should have some kind of public relations office, passing news and stories not only to the press within its own borders but also, directly, to all the other Provinces.

(g) It is urgently necessary that in all provincial and diocesan periodicals adequate coverage should be given to missionary information from all parts of the world. For this purpose the widest possible circulation of news in a form similar to the Ecumenical Press Service is needed.

4. *Study for Mission:* Broadly speaking there are three kinds of study required in the mission of the Church.

(a) First, expert studies by social scientists. These are needed to evaluate the effects of rapid social change on church and society, on personality and culture, and in the fields of community and national needs, anthropological and historical research, etc.

(b) Second, self-studies by congregations, under expert guidance, using local leadership. These examine the activity of the local church and its effect on the community,

study the membership and its limitations, and make plans for local mission and awaken the sense of missionary purpose. (Use could be made of the D.W.M.E. study on the Missionary Structure of the Congregation.)

(c) Third, studies in which local and overseas churches combine to find out what is happening to a given area: the effects of government policies, the role of United Nations or similar agencies, the total work of different churches, outstanding needs and potential resources. These lead directly to *missionary planning on a mutual basis*. The value of institutions should be considered in this connection.

We wish to emphasize that all these kinds of study are not expensive luxuries, but necessities for effective missionary work. They must lead to the education of the local church authorities and overseas missionary executives in the needs of a given area. The material collected must be presented in intelligible language, for absorption at all levels in the Church, so that the rationale of mission can be fully understood.

5. *Machinery for Planning*: In time past the missionary organization of various Provinces has grown up in reponse to the conditions of each place and time. The Japanese Church, in re-establishing contact with other churches since the war, has set up an External Affairs Committee. The Indian Church, dealing with an emergency situation following political independence, has formed a Missionary Planning Committee. The Province of East Africa has devised a system of committees to bring together dioceses with different overseas connections.

We are convinced, however, that all our machinery needs reappraisal in the light of new developments, political and ecclesiastical, Anglican and ecumenical. As education for mission and programs of study proceed, we shall be able to

base our planning structures on the whole life of the Church and be assured of a greater degree of understanding and support within our churches and outside them.

It seems to us that the determination of priorities for any province, and the loyal acceptance of these priorities as between one diocese and another, requires that all bishops should be associated in taking the decisions. The area involved, whether province or nation, should have recognized channels of communication with other Anglican churches and the Executive Officer, which should not be by-passed. Experience has shown that the planning authority in a province is not fully effective unless it also distributes the funds with which its decisions can be backed.

We are acutely conscious of the many difficulties in the way of effective planning. Some churches feel that the legacy of institutions and buildings and inherited church structures, bequeathed to them by their founders, is a burden they would gladly be rid of, but they fear to lose support or cause offense. Sometimes they feel they must retain missionary personnel in order to insure continued interest and support from abroad. Sometimes their planning is upset by questions of churchmanship in supporting societies and churches. Often the multiplicity of agencies and sources of aid makes rational planning complicated.

In this connection we welcome the proposal to amalgamate the S.P.G. and U.M.C.A. in England, and the expressed hope that this will be the prelude to wider consultation and closer relationship with other Anglican missionary agencies. In our view the closer association or amalgamation of these agencies would benefit the mission of the Church and ease the task of the younger Provinces considerably. We believe this can be brought about without detriment to the personal interest and prayerful concern which our churches value so highly.

We also note the proposal for Regional Officers who will be in a position to assist the missionary planning of churches

in the region and interpret their needs to each other, to the Executive Officer, and through him to the ACMS and the Anglican Communion as a whole. We commend this proposal, in the hope that it will help to increase the mutual involvement of churches and their confidence in one another and strengthen the fellowship between them.

6. *Mobilization of Resources:* We consider the primary need in this field is for each of our churches to make full use of the resources within itself and its Anglican tradition; through fuller use of the Bible and the liturgy, through vocational training of lay men and women and adaptation of the working methods of the ordained ministry, and through fresh understanding of the nature of episcopacy.

The sharing of experience between neighboring Provinces should be encouraged, and the visitor from another church can be instrumental in drawing out resources of which a Province may have previously been unaware.

We urge that our churches should look to the whole Anglican Communion for assistance, spiritual and material, and not only in those directions from which financial support has hitherto come. Theological teaching, leadership in the spiritual life, awakening of fresh enthusiasm or penitence, and lessons in self-discipline and commitment can be given from many sources. We have thought especially of the contributions that Brazil, Africa, India, and Japan could make to each other, and to the churches in Britain, North America, and elsewhere.

In the exchange of missionaries between our churches we believe that every church needs to give and to receive.

There is a need for common action and planning in the training and orientation of missionary personnel. Missionary agencies in different churches could profit from a sharing of experience and training facilities. We think that a significant part of the training of missionaries can and should be done in the countries where they are invited to serve, and that they

will feel more at home there as they learn to do without any relics of special privilege. This would also help to overcome the difficulties of using missionaries from different countries in the same team.

In the sharing of money for the fulfilment of our common missionary task we all have a contribution to make, and we are convinced that a common effort will multiply our resources.

Finally we recommend again the fullest co-operation in planning and in action with Christians of other churches. Joint Action for Mission presents us with many difficulties, but we believe it is a necessity if we are to bear true witness to the non-Christian world.

*Prepared and forwarded by the
Missionary Executives' Conference.
Adopted by the Advisory Council on
Missionary Strategy, August 7, 1963.*

TRAINING AND LITERATURE

The two papers which follow apparently deal with somewhat unrelated matters. In fact, however, they do belong together. The first deals with the training of "missionaries" in a more technical sense; the second deals with the same subject, but in very much broader terms, reflecting the fact that the line between the "missionary" and the Christian disciple in general is a very thin one indeed.

The first paper sets out, very succinctly, some principal guidelines for our churches to consider in preparing men and women for service in other churches. This paper could be considered helpfully in connection with the proposals in section 7 about the "Layman Abroad."

The second study is considerably more detailed and invites very close study by churches as they examine their own responsibilities in mission. The recommendations in paragraphs 10, 11, 12, and 13 will require particular study in each church. I do not mean by this to attach special significance to those recommendations alone, but to underline the structures, decisions, and steps which are required if they are to be translated into action. The entire paper is, as the Advisory Council felt, a matter of urgent importance.

TRAINING FOR MISSIONARY SERVICE

1. Both east and west are involved in changes which are radically affecting the service of missionaries. Our programs for the recruiting, selecting, and training of missionaries

should be reviewed in the light of these new circumstances and the new relationships within our Communion.

2. The training course should have two parts:

(a) Initial training in a course carried out in the home church: It should be based in a knowledge of the Bible, and should aim at the spiritual preparation of the person for better understanding of another culture and language and for the demands of right relationship with other people.

(b) Orientation: This should be specifically related to the culture and language of the receiving church and country, and should be carried out by that church.

N.B. While workers going on short-term service should not be asked to undertake the full training courses, some suitable preparation should be devised for all who go at the call of the church.

The younger churches should be offered such resources as they need for their part of the training programs. They should be in the position to offer an orientation course to all workers including those on short service.

3. We are moving into an era of co-operative mission in which missionaries should be called from any of our churches to serve in any other. We should therefore seek to develop a recognizably similar program of missionary training throughout the Anglican Communion.

4. We recommend that the ACMS appoint a commission to review the recruiting, selection, and training of missionaries, taking note of the study being done in this field by the World Council of Churches.

*Prepared and forwarded by the
Missionary Executives' Conference.
Adopted by the Advisory Council on
Missionary Strategy, August 6, 1963.*

THE CHURCH'S USE OF LITERATURE AND MASS MEDIA

1. The starting point of our thinking on this subject should be the enormously rapid expansion of literacy in the world, coinciding with the spread of radio and television among the semiliterate masses. These are facts which the Christian Church has been slower than some other groups to take into account. We should be careful not to let our new reliance on the expensive paraphernalia of mass media inhibit or discredit the simple, personal witness of ordinary Christians scattered throughout society which will continue to be the Church's primary communication with the world. But we should recognize that today the field of literature and mass media is presenting the Church in all lands a sphere of missionary opportunity equal at least in potentiality to the ministries of healing or education which have been so effectively used in the past.

2. In order to help them to meet this need the Church should not look to the general missionary agencies or try to tap the resources upon which they rely in order to meet other priorities, resources which are already strained to the utmost. Nor do we recommend setting up an entirely new organization. We urge, rather, that the specialist Literature Societies be given a fresh commission to extend their operations into new major projects and be provided with new means for accomplishing their task.

3. The dissemination of the Bible and of portions of the Scriptures in the mother tongues of mankind continues to have a unique importance as a means of confronting man with Christ. The Anglican Communion should, we believe, give its wholehearted backing to the efforts of the Bible Societies to increase their output and to support these wherever possible through setting up correspondence courses of Bible instruction. It has been found that in many places these can

touch thousands of non-Christians as well as Church members.

4. Where the Church has engaged in other types of literature and mass media it has hitherto seemed to be talking mainly to itself and to have failed to reach out also to the uninterested and uncommitted. Literature has been designed too exclusively for the edification of the faithful, and Christian broadcasting has presumed a high degree of interest in its listeners.

5. The faith can, of course, be presented to the non-Christian or fringe member directly as a religious statement. But more often the approach to such people will be indirect, by bringing the Christian truth or insight into the discussion of a secular topic or a common human need. In thus presenting the Gospel the speaker or writer cannot enjoy the protection of a pulpit but must expose himself to the non-Christian world in an encounter which demands a degree of identification with its point of view and its idiom that will challenge many of his own presuppositions. This calls for persons of deep conviction, sensitive sympathy, and high professional competence.

6. We therefore believe it is important for church authorities to recognize the degree of autonomy and of identification with his public which an artist or specialist needs in order to offer his best professional work. If the editorial policy of a newspaper or the experiments of a television producer are controlled in too great detail by a church committee, their vigor and appeal may be so emasculated as to render them practically worthless.

7. Quite apart from its own use of mass media, the Church should seek out and enter into creative conversation with the world of art, music, architecture, literature, and the crafts in every culture. In some situations an artist or craftsman may be commissioned to produce a work for a particular purpose; in others the artist will on his own account produce work

which may serve as a means of communicating the Church's message. But the contact with such people is to be valued for its own sake and for the mutual enrichment that it can engender.

8. We recommend that wherever possible the Church should seek to penetrate and use the secular organs of press, radio, television, films, drama, and the arts (not forgetting the comic strip). Only in situations where these secular openings are denied or gravely limited, as in many Muslim states, should it seek to reach the general public through newspapers or radio stations of its own.

9. But the use of the secular organs of communication, if it is to be idiomatic and vitally topical, can only succeed if it is done from within the culture and language of the area concerned and in contact with immediate events. This means that the planning and production must be local. There have been certain notable attempts to produce Christian literature in other parts of the world, but until recently the main output has been produced by the specialist Literature Societies from Europe and North America. In the present situation this state of affairs has obvious limitations and dangers. For example, generalizations about literature needs and production programs designed for universal consumption have proved too often to be irrelevant to most particular situations. It will be wiser, for these reasons also, to *localize* the planning, production, and distribution of literature. We note that the Literature Societies regard this as their chief objective in the present phase and are striving to make their services available however and whenever they may be needed.

10. We recommend, therefore, that each Province in the Anglican Communion or each major language area should have its own Literature and Communications Agency to co-ordinate the use of literature, radio, television, topical leaflets for free distribution, posters, and other visual aids to serve its planned programs of proclamation and instruction.

Some Provinces already have such an agency, and in several others substantial progress has already been made in this respect.

11. We would further urge upon the various Provinces the need to recognize that this field of communication and literature is of such importance that it may demand the assignment of some of their most highly trained and competent people, however much they may seem to be needed in other work. This field is one which provides great scope for lay service.

12. The localization of literature, radio, and television activities calls for the training of local persons as specialists. This can to some extent be done by enabling such people to attend courses in other countries, but forceful relevance and creative use of idiom can only be achieved by setting up training centers or at least courses in the area itself. Such literature and communications centers to train writers, press officers, editors, artists, production managers, booksellers, radio and television personalities, and recording technicians are best run, we believe, as an ecumenical undertaking.

13. A church should not engage in such a program of development unless it has taken steps to be ready to follow up those individuals who are initially touched through broadcasting and other mass media.

14. Production planning must necessarily be closely synchromeshed with the whole teaching program of a particular church. For this reason, in some areas, it would best be done by each denomination separately. But in places where churches are moving dynamically towards union it may be supposed that they will already be trying to co-ordinate these teaching programs and material, and in such cases the planning of literature production can be done together. In any case the Literature and Communications Center might provide the offices in which the several denominations work out their production programs with as close co-ordination as is prac-

tical. We recommend also the greatest possible participation in National Christian Councils with regard to the whole field of literature and mass media.

15. We have already said that the resources of the general missionary agencies should not be tapped in order to meet this new priority. Their contribution may best be made through the recruitment, and maybe the support, of men and women who can be seconded to the literature and communications work of a Province or language area.

16. It is obvious, however, that the implementation of the recommendations we have made will require very considerable amounts of new money. We suggest that this should be sought in two ways. First, we would hope that every part of the Anglican Communion which can possibly do so will increase its contributions to the existing Literature Societies so as to enable them to extend their work. Secondly, we would urge widespread support of the proposed Christian Literature Fund of the Division of World Mission and Evangelism expecting that the less developed Provinces of our Communion may look for help in the promotion of new projects in this field.

*Prepared and forwarded by the
Missionary Executives' Conference.
Adopted by the Advisory Council on
Missionary Strategy, August 6, 1963.*

EDUCATION

Two papers came to the Huron meetings from the Consultation on the Church and Education, a meeting of major importance in the summer's calendar held at Cranbrook, near Detroit, Michigan. The first is a report, forwarded to the ACMS and adopted by them. The second is a group of recommendations for action which were considered, re-grouped, and re-drafted in a minor way, and then adopted by the ACMS.

The broad theme of the Consultation at Cranbrook is clearly one with which no brief report or resolutions could possibly deal adequately. The most practically significant element in the report, consequently, may be the three recommendations listed under "Future Developments," to which special attention is called. The program for the next Lambeth Conference will not be settled for some little time, in all probability; but the two other recommendations can be implemented almost at once.

Note should also be taken of the extremely important recommendations made under "Immediate Urgent Needs."

ANGLICAN POLICIES IN EDUCATION

INTRODUCTION: MOTIVES AND PRINCIPLES

1. Why is the Church concerned about education? Our necessarily brief answer to this vital question is, as follows: The Church is concerned with the whole life of man and with education as a particularly important part of it. A

Christian conception of education includes the development of the gifts and endowments of the individual and his growth in responsibility to the community.

It is vitally important that the Church should examine her motives in regard to education and insure in her own life that her concern is not tainted by a desire to maintain privilege, to proselytize, or to exercise power. The role of the Church in education is that of a servant of men for Christ's sake.

2. As the peoples of the world hunger for bread, so they thirst for freedom from ignorance and its destructive consequences through the revolutionary expansion of education. As Christians we affirm the right of all individuals and peoples to equal opportunity for knowledge and for the fullest possible self-development. It is our privilege as Christians to share in serving these aims. The Church must seek guidance from those who are engaged in education in all its aspects to find more imaginative ways of sustaining its own members in their witness and to interpret more effectively to herself and to the world the moral urgency of the cause of education. Those of us who have participated in this Consultation have been made newly aware not only of the complexities and difficulties which surround us, but even more of the enormous possibilities for service to mankind which lie before us on every continent. Through the difficulties of this time God is calling the Church to free herself from every narrow understanding of her vocation to teach, to follow the path of co-operation with men of good will everywhere.

3. The Church and its members recognize their duty to assist or initiate efforts to make education the best possible in any particular circumstances. We stress the following points:

(a) Since God is the God of truth, the pursuit of truth and the service of truth are imperatives, wherever they seem to lead.

(b) The Church must value greatly those patterns of humane and scientific study that have proved most invigorating and deepening to the intellect and character of young people in past generations.

(c) More specifically, Christians should cherish the practice not simply of combining practical with theoretical training, but of setting together in each educating community several different forms of serious intellectual judgment (such as humanities, science, and administration), as a liberating and enriching influence upon the students' development.

(d) The Christian educator must be particularly concerned that specializations within education are in easy and honest communication with one another so that each special pursuit may be touched with awareness of the moral urgencies that may be seen better by others.

(e) Christians must be ready for bold revisions of subject matter and teaching method, such as seen most recently in science teaching, to enable today's students to move faster and with more relevance to their own concerns toward the realization of their potential in tomorrow's world.

EDUCATION AND NATION BUILDING

4. The Consultation has been mainly concerned with education as an essential part of the upbuilding of the life of new nations. Education is an essential part of nation building. Only the nation acting through the power of the State can insure an adequate provision of education for all its citizens. The Church recognizes and welcomes the right and the duty of the State in this matter. New governments look to education as a means of achieving national unity and conveying to the young a sense of moral purpose in the nation's life. They also expect from education skilled and trained

people, able and willing to build up the nation's social, economic, and cultural life.

5. What is the Church's contribution in such situations? We see a need for flexibility and openness, for policies varying from province to province, which take account of present needs and of possible future opportunities.

The following points are important:

(a) Many new nations have enormous tasks to perform in education: a majority of their citizens are either illiterate or have had only a brief period of schooling. Secondary, technical, and university education are totally inadequate to meet an urgent overwhelming need for trained manpower. The local church may need in such situations to offer her available educational resources to the nation in its battle for education.

(b) The ministry of the Church in education is exercised primarily by Christian teachers. At this present time teachers in many nations are working in conditions of acute difficulty; the rapid expansion of education, sudden changes of government policy, and acute shortages of money and materials all make their task more exacting. Christian teachers may find themselves transferred to a government school, or all church schools may be taken over by the government. Loneliness and bewilderment are reinforced by a feeling that the Church does not understand or care. The Church has scarcely begun to consider how or where to train men and women to exercise a ministry in education relevant to the changed and enlarged role that education has to play in the lives of individuals and of whole communities. The Consultation welcomes the suggestion made by the WCC for the establishment of regional ecumenical centers for study and for training.

(c) In some situations there may be an important future role for Christian schools. Whether sponsored by the

Church or by private groups they are a part of the total life of the Church in the community and form a part of what must be, in the final analysis, the policy of the local church in education. Financial help from overseas may in some cases be essential.

(d) The Church must be concerned with the whole of education, and not with one stage or type. The future importance of technical and university education, of adult education (especially among those who have had little schooling), and of different and perhaps new forms of informal education among young people should engage the attention of the Church.

(e) By whatsoever means the Church makes her contribution, her main concern is with building up young people of character. New nations—like old—need in young people skills of hand and mind combined with integrity and with a capacity for selfless devotion to their people. Those who have learned to serve God and their neighbors will be the kind of citizens new nations need.

(f) Education is such an important influence in the lives of young people and can be used so powerfully for good or ill that there are and will be occasions on which the local church has to raise a prophetic voice, both in warning and in encouragement.

FUTURE DEVELOPMENTS

This Consultation is the first occasion on which some of those who are concerned with education in their respective churches in the Anglican Communion have come together. It has been of great value to us all. We have become increasingly conscious during our time together of the extent and richness of the Church's work in education throughout the world. We have had time only to touch the surface of many problems.

We recommend, therefore, that every means should be

sought to continue and deepen the educational thinking of the Churches of our Communion. In so doing we should keep in touch with other Churches, both through the World Council of Churches and regionally.

We put forward the following suggestions for action:

(a) The bishops in the group would urge that education should be a major subject of the next Lambeth Conference and that a strong commission should be appointed to prepare material for the discussion.

(b) There is a clear need for our Churches and Provinces to be able to pool experience and draw upon each other for information. The obvious center for this is the office of the Anglican Executive Officer; and to assist him we suggest that the Board of Education of the Church Assembly in London should be asked, in conjunction with the Department of Christian Education and the Division of College Work in PECUSA, to act as a clearing house.

(c) We suggest that the same agencies should be asked to take responsibility for continuing the deeper discussion of the Church's educational work, through the circulation of papers for discussion and the dissemination of information supplied by all the provinces and dioceses.

IMMEDIATE URGENT NEEDS

1. *Expatriate teachers* are needed for secondary schools and colleges (including technical and agricultural education) in Africa. Most of the new nations of Africa are finding administrative staffs for government by appropriating the output of colleges and universities and by taking teachers from the schools. For perhaps ten years governments in Africa will be calling for expatriate teachers. A great opportunity, therefore, stands open for Christians of many nations to go and serve Africa.

We, therefore, recommend that the Church in areas where

teachers are available should make the need for Christian teachers for Africa known through the medium of teacher organizations and educational bodies and through every relevant Christian organization. The work of such bodies as the Overseas Appointments Bureau (London, England) should be made widely known, and comparable means of recruiting teachers for work outside their own countries should be established or strengthened elsewhere.

Churches should encourage their members to take part not only in church-sponsored but also in nationally sponsored programs of service abroad, such as the Peace Corps and Voluntary Service Overseas. They should inform the churches in the countries to which their members are being sent. Invaluable service can be rendered by experienced university, college, and school teachers on retirement or on long leave.

There are specific areas such as Uganda and Malaya where chaplains for schools are urgently needed but the local church has neither men nor money. Direct support from another province or through a National Council of Churches is urgently needed.

2. *Further training for Christian nationals* is needed. An increasing number of Christian students or graduates need higher qualifications if they are to occupy posts of responsibility in the schools and colleges of their countries. Grants for such future study, at home or abroad, are not always available from government or other sources. There is, therefore, need for the Church, acting possibly in co-operation with the scholarship programs of the World Council of Churches, to supply or supplement resources for such study.

Financial support for theological studies is also urgently needed.

*Prepared and forwarded by the
Consultation on the Church and Education.
Adopted by the Advisory Council on
Missionary Strategy, August 7, 1963.*

UNIVERSITIES IN THE LIFE OF THE WORLD

After considering the Report on "Anglican Policies in Education," prepared by the Consultation on the Church and Education at Cranbrook, July 27-29, 1963, and also the Recommendations forwarded by the Consultation, the Advisory Council on Missionary Strategy

RESOLVES, that the attention of all Anglican provinces and churches should be drawn to the critical importance of the universities in the life of the world today, and that the Church everywhere should endeavor in every possible way to equip its members—teaching or learning—in the universities better to understand their vocation and witness as Christians.

FURTHER, we make the following recommendations:

1. That, because the educational system in all areas of the world is highly dynamic, all Provinces and local areas of the Church should consider whether their present pattern of action is adequate to the demands of their respective situations; and that the Provinces be charged with the responsibility for developing plans for work in higher education, using as resources the strategy recommendations of the ACMS, of other Provinces, and the insights of educators and ecumenical bodies.
2. That the Church in each area develop its plans and strategy in open consultation with other Christian bodies concerned with the universities, in order to avoid conflict and duplication and in order to strengthen the effectiveness of Christian work within the universities. For example, the appropriate authorities should launch new projects or appoint new chaplains only after such consultation has taken place.
3. That the value of intraprovincial and diocesan commendation of international migrating students and scholars, prior

to arrival, be stressed; that the relation of such persons with the host church be deepened to the benefit of intercultural encounter; and that Christian students and scholars be encouraged through scholarship aid to participate in exchanges.

*Adopted by the Advisory Council on
Missionary Strategy, August 7, 1963.*

SPECIFICALLY ECUMENICAL

Three resolutions were adopted by the Advisory Council on Missionary Strategy which had a specifically ecumenical bearing. The first, on "Partnership with United Churches," was felt to be of singular importance—particularly by the churches in Africa and Asia—as a measure of the support churches of the Anglican Communion long to have from their fellow churchmen as they enter into negotiation for the establishment of united churches in their areas. "The contribution brought to (such a church) by Anglicans should be in every way wholehearted and as complete as possible"—this is the principle involved. And to give effect to that principle, the resolution asks each church of our Communion to "give assurance" to all the others that (as far as it lies within the power of any church) contributions, financial or personal, to the area in question "should not be lessened because of the participation of the church in unity schemes."

Each province or church must, of course, give this assurance individually. The resolution adopted by the AGMS is merely a request that this be done. The request does, however, underline the importance attached to this matter by the churches now engaged in negotiation, both for reassurance as to the continuance of the work now going on in their areas and as evidence of the sincerity and seriousness with which Anglicans enter into such negotiations.

The two other resolutions express ecumenical concern in different ways. One is a directive governing the structure of the Anglican Cycle of Prayer (which cannot be put into effect

until 1965, since the 1964 Cycle had already been prepared for printing). The other is a general statement which will find application in many ways as the years go on—in planning, in the composition of regional councils, in ecumenical participation, etc.

PARTNERSHIP WITH UNITED CHURCHES

Anglican provinces and dioceses in many parts of the world are included in plans for united churches in their areas. Where such a scheme of Church unity is approved by the province concerned, the contribution brought to it by Anglicans should be in every way wholehearted and as complete as possible.

In the case of capital and development funds, for example, which are designed to enable the existing province or diocese to fulfil its calling and bear more worthy witness to its tradition, it is our conviction that all of this strength, now thought of as an "Anglican" resource, should be brought to the united church. Anglican contributions from outside the area in question, whether financial or personal, should not be lessened because of the participation of the Church in unity schemes. Proper steps should be taken to insure to the province or diocese concerned legal continuity and identity, and thus enable them to accept the responsibilities of new and fuller brotherhood.

We respectfully urge the churches of the Anglican Communion to give such assurance to our provinces.

*Prepared and forwarded by the
Missionary Executives' Conference.
Adopted by the Advisory Council on
Missionary Strategy, August 6, 1963.*

ANGLICAN CYCLE OF PRAYER

The Advisory Council on Missionary Strategy, considering the recommendations of the Missionary Executives' Conference,

AGREES that in the necessary revision of the Anglican Communion Cycle of Prayer, a way should be found to include in that scheme of intercession

- (a) The churches of the "Wider Episcopal Fellowship,"
- (b) Prayer for guidance for Anglican provinces and dioceses engaged in negotiation for united churches in their own area, and
- (c) The Universal Week of Prayer for Unity in January.

*Adopted by the Advisory Council on
Missionary Strategy, August 8, 1963.*

WIDER EPISCOPAL FELLOWSHIP

We place on record the conviction expressed from many different parts of the Anglican Communion, that the possibilities adumbrated at the Lambeth Conferences of 1948 and 1958 in the idea of a "Wider Episcopal Fellowship" are of great potential importance for the future of our own and other communions.

*Prepared and forwarded by the
Missionary Executives' Conference.
Adopted by the Advisory Council on
Missionary Strategy, August 8, 1963.*

THREE SPECIAL MINISTRIES

Included in this section are reports on three frontiers of mission often neglected in our consideration. Each of the papers was prepared initially for discussion by the Missionary Executives' Conference. But the Conference felt that they should be given the widest circulation possible within our Communion; and they were subsequently adopted by the ACMS and referred to the churches for study and appropriate action.

The first of these papers deals with our ministry to merchant seamen. In this matter, an excellence of Anglican life has created a problem—the long and devoted ministry of "Missions to Seamen," the historic British society, has often served to make other Anglican churches careless of their own responsibilities in this matter. The "Progress Report Since 1954" is encouraging; but much still remains to be done, if every church of our Communion is to accept its responsible part in ministering to seamen, whose life is so uniquely international and inter-Anglican.

The second paper deals with travellers (including those travelling by air and airline personnel as well). Here again, the long years in which one society—SPCK—has ministered in the name of our whole Communion, have served to blunt the sense of responsibility each church ought to feel; and appropriate action by each church is requested.

The third paper is of a more general character, treating the

whole question of the ministry of the unordained Christian man or woman living away from his own country, and as well the related question of the congregations they are likely to find, where the language will not be that of their host country and where the dangers of creating a religious and cultural island are pressing. Much study is now going on, both in some Anglican churches and also in ecumenical circles, on these interlocking problems. It is hoped that all our churches will join in this study, and that soon some broader inter-Anglican and interchurch plans can be circulated and developed.

THE ANGLICAN MISSION AND MINISTRY TO MERCHANT SEAMEN

1. The ACMS at Minneapolis, 1954, adopted a resolution: "That it is desirable that there should be a wide appreciation of the need for evangelistic work amongst seafaring men, and that there should be closer co-operation between the Anglican organizations already engaged in this work." There was subsequently set up an *ad hoc* committee under the chairmanship of Bishop Craske. That committee met at Lambeth in 1958, when certain problems were given attention.

2. *Progress Report Since 1954*

(a) *The Anglican Church of Canada* has accepted responsibility for the work in Canadian ports, and its effectiveness and outreach have been greatly increased.

(b) *The Diocese of Hong Kong* has seconded Chinese priests for the ministry to Chinese seamen in the ports of London and Melbourne.

(c) *The National Council of PECUSA* has sponsored a survey of needs in the American ports of the Great Lakes and has also provided a listing of clergy in the United States and overseas ports who will be responsible for occasional ministrations to seamen.

(d) *The Seamen's Church Institute of New York* has made increased provision for the care of non-American seamen and has maintained regular liaison with The Missions to Seamen.

(e) *The Anglican Churches* in Australia, South Africa, New Zealand, Scotland, Ireland, and Wales have in varying degree pledged their support to a policy of local responsibility for mission and ministry to seamen.

(f) *In the Province of the West Indies*, Missions to Seamen provides a full-time chaplain in Port-of-Spain, Trinidad; and by arrangement with the Diocese of Guiana, two honorary part-time chaplains are at work in British Guiana, one for the port of Georgetown and the other for the port of shipment for bauxite and alumina at Mackenzie on the Demerara River.

3. *Recommendations.* The Advisory Council on Missionary Strategy now recommends:

(a) That because of the multi-racial identities of seamen in the modern pattern of the shipping industry, the attention of the churches of the Anglican Communion should be drawn to the opportunities of "Home" Mission in their seaports, and to the value of seconding chaplains and lay workers to overseas ports.

(b) That the committee set up under the chairmanship of Bishop Craske should be reconstituted by including representation from the major maritime areas, and that such representation should include laymen engaged in the shipping industry itself.

(c) That the convenor of the committee should be the Executive Officer of the Anglican Communion, and that means should be found under his guidance to enable the committee to meet, both internationally and regionally, with such frequency as he may deem necessary.

(d) That opportunities of co-operation with non-Anglican Christian organizations engaged in the ministry to

seamen should be sought both in the ports and at the consultative level.

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Missionary Executives' Conference.
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MINISTRY TO THOSE TRAVELLING ON THE HIGH SEAS, INCLUDING MIGRANTS

1. It is desirable that the pastoral care offered for many years past by the S.P.C.K., through port and voyage chaplains, to Anglicans travelling on vessels leaving English ports should be extended in certain respects and all over the world. Elsewhere, the S.P.C.K. is materially assisted by the Missions to Seamen, whose chaplains in many ports inspect the communion vessels on board, and can sometimes introduce priests travelling towards the British Isles, thus enabling them to provide services on the voyage. But, in this matter only, the S.P.C.K. presently acts primarily for the Church of England. In every other province with ports for sea-going vessels, corresponding agencies should be set up, to insure that priests travelling by sea may be duly appointed and briefed as voyage chaplains, directed if possible where the need is greatest, suitably introduced on board, and furnished with the means of ministry and commendation.

2. The attitude of shipping companies to the need for Anglican voyage chaplains has recently shown marked improvement. Nevertheless, concerted action on behalf of the Anglican Communion, through the metropolitans, might well secure:

(a) Better facilities for Anglican services on shipboard; the recognition that Anglicans travelling by sea wish to worship no less than others; and a greater readiness to provide passages for Anglican chaplains on the cruises now being increasingly offered to the public.

(b) An extension of the desirable practice, already adopted by certain companies, of encouraging Anglican voyage chaplains to minister to Anglican members of the crew.

3. The Governments of countries receiving immigrants do in certain cases provide passages for Anglican and other chaplains, particularly on all-migrant vessels. Yet large numbers of migrants make the voyage without the care of an Anglican priest. It is desirable that some public statement of the vital importance of this ministry should be made, and that it should be followed up, where necessary, by the concerted action of the metropolitans concerned.

THE SPONSORING OF MIGRANTS

While it is recognized that Anglican agencies sponsoring emigrants cannot institute tests of churchmanship, it must be strongly affirmed that the purpose of such sponsoring breaks down where the immigrants received prove to be preponderantly nominal Anglicans with no intention of joining in the worship and fellowship of the Church.

MINISTRY TO AIR PERSONNEL AND THOSE TRAVELLING BY AIR

It is desirable that consideration should be given to the spiritual needs of members of aircrews, staff at airports, and those travelling by air, with a view to providing where necessary rooms for prayer and quiet, chaplains in certain airports, and the provision of the Holy Communion on Sundays where those stopping off or working cannot attend church. This matter should be referred to the *ad hoc* committee considering how to improve the Church's ministry to seafarers.

*Prepared and forwarded by the
Missionary Executives' Conference.
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Missionary Strategy, August 8, 1963.*

THE CHRISTIAN VOCATION OF THE ANGLICAN LAYMAN ABROAD

Attention has been directed to the unprecedented numbers of Christian laymen now residing in many parts of the world other than their own, and to the opportunities for Christian witness and mission, as well as for understanding of the Church, and its world-wide task, opened up by this fact.

For example, there are now an estimated 2,250,000 citizens of the United States living in another land for at least a year, and equally significant numbers from other countries. Of these, large numbers are professed Christians, and many are Anglicans. These laymen are engaged in secular professions and occupations. Some are in government service, either diplomatic, military, or as civilians attached to these. Many are in business or have gone abroad as technical specialists or in connection with exchange fellowships in education. Many are students or participants in student exchange programs. Some are artists, musicians, or otherwise engaged in creative arts. Some are people who have retired from active life in their own country and are living abroad as expatriates.

Taken as a group they often represent the most able people in their particular fields of endeavor. Certainly they contribute an enormous potential which the Church cannot ignore. Yet this potential is often lost because the churches at either end of these migrations have taken little if any thought for these people.

If the Anglican Communion is to profit by this potential for Christian witness and understanding, then the church in each province must have a plan for those whom it sends abroad and for those whom it receives from abroad.

Such plans should take the following factors into account.

1. Preparation in the home province for those going abroad (this term applies equally to the so-called "older" and "younger" churches).

(a) A program of theological orientation centering about the Church as mission and the individual Christian as a missionary.

(b) Basic information about the church in the province to which the layman will go and about the country and its culture in relation to the church there, including not only the Anglican Church, but the whole Christian picture. Above all, it would be the responsibility of the sending church to know and give the layman specific information as to the location and address of the church in the country to which he is going, and if possible letters of introduction and commendation to the ecclesiastical authorities, whether Anglican or other. The publication and dissemination of directories of churches abroad is helpful in this regard and needs to be encouraged. Some useful directories have already been published. More are needed.

(c) Orientation to give the layman insight as to the cultural, national, or ecclesiastical image which he brings with him and which conditions his relations with people of another culture, nation, or church, together with the dangers to his Christian witness when the particular tradition and structure of his own church, or the political forms or mores of his own country, are identified or confused with the Christian faith.

(d) It is recommended that this kind of preparation be enjoined upon provinces, dioceses, and parishes. In some provinces it may be feasible to have training courses for groups who are preparing to go abroad. Examples of these are the British "Overseas Service" or the American "Laymen International" or "Laymen Overseas." If such efforts could be set up interdenominationally, there would be obvious gains. However, there can be no substitute for the responsibility resting upon every parish clergyman to look out for and prepare any layman from his parish who is contemplating going abroad, and to make whatever connections with the church abroad are possible.

2. Planning in the churches which are receiving laymen from abroad. The following facts should be noted by the receiving provinces, dioceses, and parishes.

(a) In some countries such as the United States, England and Japan, there are large groups of foreign students, scholars, and others doing specialized study. Many of them become lost, confused, and frustrated. The tendency among them is to turn in on themselves and constitute an encysted group cut off from meaningful relationship with the people of the country to which they have come. Whether they are Christians or not, they need something the Christian community can provide. The Christian community has an obligation, wherever such groups exist, to seek them out and offer them Christian hospitality in church and home. This will not happen without planning. It is important a Christian service and may also be a means of missionary education both for the stranger in the midst and for the ministering community.

In countries where the language is not English, the English-speaking church may be a focus for such activities particularly in the larger cities, as, for example, Mexico City, or Tokyo, where as many as eleven nationalities may be represented in one congregation united only by the fact of a common Prayer Book and a common language. If so, such a church may be a bridge to relate these aliens to the Church and to the people of the country. (This paragraph as well as those following, apply appropriately, of course to *any* congregation where the language is not that of the host country.)

(b) The English-speaking church within a province whose language is other than English deserves special consideration. It may be a source of great helpfulness to the national or provincial church within which it stands, or it may be a center of aloofness from the community around it and actually foster alienation. The danger of its becoming a foreign enclave is very great.

Such churches, however, have a potential for relating the foreign resident to the life of the church of the province and for preparing him to be useful in the relation between his church at home and the church of the country or province in which he finds himself.

A great deal depends upon the selection of the priest-in-charge of such a church, and of the method by which he is appointed. If he is selected from a province abroad as a "chaplain" or missionary appointee, it must be recognized that there is no more sensitive appointment. He must be first-rate in every respect as to intelligence, dedication, and sensitivity. He will be ministering to people above the average in background and intelligence, and he will be trying to bring them into fruitful relationship with the bishop, priests, and laity of the diocese and province within which he finds himself. He must therefore be prepared in every possible respect to take his place as one of the clergy within this church. He must be creative in fostering every means for the multiple relationships which he is attempting to weave, if his people are to develop their full missionary potential in relation to the church of the country, to the non-Christians with whom they associate, and to the church from which they come and to which they will return.

We should suggest that the word "chaplaincy" be used as sparingly as possible, since it suggests disengagement rather than full engagement with the church in which an English-speaking or other foreign language group receives special ministrations.

However, it should be recognized that chaplaincies in countries in which the Anglican Church is not yet established have similarly important roles to play in the education of laymen to mission as well as in their pastoral care. They may be aids to future mission, or handicaps, depending largely on the persons appointed to these posts.

(c) Where there is no language barrier, or even where

there is one, there is, thanks to our liturgy, opportunity for worship together and for mutual contributions of service and helpfulness. Provinces, dioceses, and parishes in which groups of foreigners live should make every effort to learn who these people are, to invite them to participate, and to welcome them into full fellowship. Every means should be provided for making it easy for the foreigner to identify his church. Among these, cards in hotels, church signs, the use of the press, radio, and television, etc. should be used.

Unless the Anglican Communion as a whole focuses its attention on the problem of the Christian layman abroad, this great potential asset may be lost or even become a heavy liability, as it has sometimes been.

*Prepared and forwarded by the
Missionary Executives' Conference.
Adopted by the Advisory Council on
Missionary Strategy, August 6, 1963*

WHAT WE DO NOW

This section is an interim concoction of my own, designed entirely to provide quick answers to some questions and suggest immediate steps which occur to me now. It has no authority other than my own.

I. RECEPTION OF THE PROPOSAL:

(a) A copy of the document has been transmitted officially to every church, through its primate or metropolitan. No other general public "release" is in order, since the proposal has already been well publicized. It may seem wise, according to local circumstances, to choose some appropriate occasion in the calendar of each church or province when the proposal may be officially "received" and noted.

(b) The next stage, I should imagine, would depend entirely on the polity of each church. In some cases, a General Synod or Convention would be the appropriate body to take action on it. In other cases, it might be the Episcopal Synod or some other assembly. Where time allows and some executive group exists, it would seem helpful to have preliminary study and planning, so that when the major body meets, it will have some already developed programs and material at hand to help in grasping and measuring the proposal. In the meantime I am asking some special work-parties to explore programs and techniques for us.

(c) It is difficult to imagine any single time or method in this, for organizations and situations differ so widely. I would only say that there should be some particular moment be-

tween now and next Whitsunday when the proposal is formally received, noted, and acknowledged.

II. RESPONSE:

(a) A formal acknowledgment is probably appropriate in every case.

(b) It is possible to imagine some governing body in each church "taking action" in the form of a resolution or whatever, expressing the wish of the church in question to accept the proposal—at least the "program" in the third section—and begin work on it.

(c) But the more any such action is accompanied and informed by collateral studies and programs, the better it will be, even though this may mean a delay in *formal* response for two or three years.

III. FUNDS:

(a) It should be made clear that no new central fund, treasurer or "appeal" is contemplated. The additional financial support requested in the proposal is in the nature of a blood transfusion, mainly through our existing channels. This enlarged support is an emergency measure to enable us to hold and consolidate our present positions, complete projects already begun or planned, and pave the way for far more fundamental advance when we are ready.

(b) For at least the first 18 months or two years, new financial resources will doubtless go simply to enlarge our support in existing areas of commitment. There will be some new areas or projects in this first phase, of course, and we shall continue to follow our present procedure of evaluating and circulating them. But they will be circulated to all churches, not merely to those immediately concerned, as heretofore.

(c) Each church will doubtless have its own problems and solutions in the area of increased financial support. There cannot well be any new or universal scheme to propose.

(d) The amount asked for in the proposal is roughly 30 per cent of what is now given to "overseas" work.

IV. PROJECTS:

(a) Here again no new procedures are needed in the immediate future. Specific projects from churches will continue to be evaluated and circulated by me to the appropriate officers or groups in each church. Presumably there will be a fresh list of these projects from each church, to bring needs up to date and in line with the order of priority in the proposal. It may be that these new or revised projects will be identified as "Mutual Responsibility" projects, to keep them clear from older, continuing ones. I hope to have had the first of these already in the hands of the churches before the publication of this booklet.

(b) As rapidly as Regional Officers are appointed, more efficient procedures can be devised; and it may well be that our present informal machinery will be drastically changed. But for at least a year to 18 months, I imagine no great change is needed.

V. PRIORITIES:

(a) Within each province or church, it is hoped that provincial evaluation and priority groups will be established, where there are none now. If dioceses must act on their own, then we shall all have to cope accordingly; but it makes it extraordinarily difficult for the churches to measure a need for a project if the province or church in the region does not help by doing the primary evaluation itself.

(b) Any profound change in areas of geographical commitment clearly must wait until we have much more data than we have now. It is perfectly clear to most of those concerned that we shall be the gainers as inter-Anglican participation is strengthened. The work in Latin America, for example, will be stronger for the wider participation of other churches than PECUSA. In like manner it is easy to see that

greater participation of the North American churches in Africa would be an added strength. But we all need much clearer knowledge of ourselves and of one another before any radical alteration can be planned; and again, our existing channels will suffice for the time being.

(c) This does not mean that we should not at once begin the exploration of new channels and areas. As a stopgap it may even be sensible to explore an exchange of areas, without necessarily any additional commitments, as for example, an agreement by PECUSA and a Church of England society each to adopt an area of the other's concern, in money, or manpower, or both.

VI. ORGANIZATION:

(a) I hope that at least some Regional Officers can be on duty early in 1964.

(b) This will not decrease the burden on my own office since the intent of the appointment of Regional Officers is to decentralize; and this in turn will increase as much as lesser the amount of mail, etc., required to co-ordinate activities.

(c) The ACMS has agreed to provide an additional £3,500 (\$10,000) for assistance at my office, in 1964. What form this assistance will take I do not now know. But I would hope for continued patience with a seriously understaffed office.

(d) The ACMS/Lambeth Consultative Body will meet in April, 1964, by which time many details of organization will be easier to attend to.

VII. GENERAL RULES OF THUMB:

It must continue to be our policy, as it has been for the past three and a half years, that we don't abandon any system or channel of support until we have a better one. To that rule I would add two more. First, we must be content to improvise and demolish as we go along. Second, the initiative lies with the churches; and we must not wait until asked for

elp, but volunteer it, on the principle of our own need to live.

So much for some obvious questions and answers. I would find in rather greater depth by trying to imagine what Mutual Responsibility will mean or ought to mean in the lives of our several churches.

This question was put to me by a good many at Huron College and in Toronto, on the flattering supposition that I knew the answers. I do not, nor does anyone. One of my Unitarian episcopal colleagues huffed at me that he found the Mutual Responsibility proposal "quite unrealistic and irrelevant to his diocese." So it is; so it should be. If it were realistic in terms of any of our dioceses or churches now, it would not be any good for us. If it were "relevant" to what we are now or our present picture of ourselves, it would not be any good for us.

The depth and bite of Mutual Responsibility lies precisely in the fact that it is all about what the document calls "re-birth"—about new forms and structures and attitudes which nobody can imagine, in any detail at any rate, and which will be radically different from what any of us or our churches knows now.

One's mind leaps at once to certain obvious points. If the Church of England takes this proposal seriously, I do not hesitate—although I am an outsider—to say that the place of the missionary society, and the relationships between societies and between them and the Church at large, will undoubtedly be a major point of study. So too will be the question of synodical structure, and of the place of the laity, and of what levels and kinds of laypeople, in synodical action. So too will be the question of attitudes toward other Anglican churches, and other non-Anglican churches as well. So too will be the place of "party" emphasis and the whole question

of the interior unity of the Church. (None of this will take the Church of England by surprise, since these are some of the things they are always talking about.)

I do not have a clue as to what the churches that used to be called the "younger" or "receiving" churches will concentrate on. I suppose, since they have for a long time been regarded as somebody to be helped, and have often so considered themselves, that their first job might be to begin thinking of their own richness and of what other churches need which they can supply. I know at least one church whose clergy would be immeasurably helped, humbled, purified, and strengthened by the example and companionship of priests from Asia or Africa, who are not yet caught in the middle-class image of the professional parson.

It is easiest to see one's own church and its situation, and I am no exception to this. The American Church, like every Anglican church, has its peculiar excellences. We have a very good decision-making structure, by comparison, with adequate channels and good representation at most levels. But we don't make very good use of it, and we are likely to make our major decisions often in terms of impersonal things—dollars and statistics—rather than truer measurements.

This has an important and harmful impact on our "overseas missionary" programs, for example. We need, therefore, to examine our budget-making and policy-deciding structures to see how they can give play adequately to personal value and initiative and to the deep partnership of people with people, which is the heart of our unity in Christ. Yet we must do this without sacrificing the powerful unity we now have in our present system. No doubt our problem in this area and our solution is different from what any other church must confront. So does every church have its own form of obedience to decipher.

The American Church has a real problem in the deployment of its clergy. There is even reputed to be a "surplus"

of ordinands in some areas at least; this is, in fact, a somewhat eccentric way to talk about a deficit in financial support. It is difficult for ordinands to find jobs because the financial support of the Church in America is now lagging behind its missionary frontier in many areas in the United States itself; and this fact should not be disguised by referring to a "surplus" of clergy, as if there were only a certain given number of people to minister to or places to minister in.

The American Church must also examine the moral theology of enjoying an abundance of priests at home while other Anglican churches are starving for lack of them. This is partly a matter of available financial support; it is also a matter, as every American ordinand knows, of how and at what stage the need for his ministry overseas is put before him. All too often now he does not face this until he is caught in other obligations which make it difficult for him to do what he feels perhaps he ought to do. It is also a matter of the degree of welcome he feels he would find in other Anglican churches; and this is not a matter for the American Church alone to face.

Do these last two paragraphs apply also to the Church of England, which rejoices in nearly half again as many priests per communicant as any other church? Perhaps they do; perhaps also the Church of England needs to ask why clergymen are so often doing jobs which laymen could do better. Is it simply that the clergy will work for less money? But other churches need to reflect also on some of the peculiar gifts which the Church of England can make, because of the relative abundance of priests and money in England, which makes it possible for gifted men to be set free from the drudgery of parish work or teaching, for the sake of concentration on research and writing. And then the Church of England will need to ask whether such men ought not be shared more, to save them and her from provincialism and narrowness.

And so it goes. All I am suggesting is that it is not easy to

see any clear answers; that it is easier when one starts with one's own church; but that before long one is involved with others; and that all have needs and all have resources, and nobody can ask to be free from the judgment of the one mission which gives us all whatever reality we have in our churches.

I could continue this reflection about my own church—its need for a greatly strengthened and changed life of prayer, its need to examine radically its programs of Christian Education and of the theological education of clergy and laity alike, its need for freedom within and freedom from the conventions of a prosperous, secular culture, etc., etc. I will reserve those reflections for a future time. All they would reveal is what is already illustrated, that each church must start with a study of itself and its own forms of obedience. I do not know where the American Church should put its major strength overseas. I would hope we might have a finger in every Anglican pie; but I'm sure this isn't an answer to the larger strategic questions. I don't know—nor does anybody else at this point—what that greater answer should be; and nobody will know until we in PECUSA ask ourselves where God is calling us to serve and witness. When that question is faced, we will find answers quickly enough, I dare say.

All through the final days of the Congress my mind kept going back to a quotation, or reasonable facsimile thereof, from Plato. This was a pleasant change from the usual Anglican diet of Temple and/or Kierkegaard. It was also a change from the light shower of Latin which sometimes adorns such gatherings, to return to an older and sunnier climate. At any rate, Plato says, somewhere, about the Ideal, "That it is, we know; what it is, we know not; nor do we know the way thereto"—or words to that effect.

I will accept part of that morsel of wisdom; indeed I am comforted, for I know that the new form of the Anglican Communion does exist somewhere, even though "what it is

we know not." But I disagree with the great teacher in his despair about the way. No Christian need ever despair about the way. He who is the way is sufficient for any need of ours. If we want perfection, we will never find it in this world. If we are content to stay as we are, our churches will be elegant mausoleums. But if we are intent to try to live out what full communion and equal brotherhood in Christ mean, I do not doubt but that we shall discover all we need to know—all we can hold, probably, of the truth about the One, Holy, Catholic Church. And I am so minded, and I pray we may all be so.

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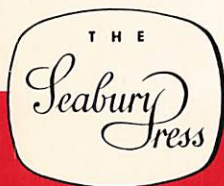
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MUTUAL RESPONSIBILITY

"calls upon each church to make a radical reappraisal of its work and witness. . . .

"I join with others in hoping that these papers will be widely read and studied so that as early as possible the Episcopal Church can formulate its response and organize its program in the light of the proposal."

—Arthur Lichtenberger, Presiding Bishop



NEW YORK